A FRVITF[illegible]
SERMON.

Vpon part of the 5. Chapter of the first Epistle of *Saint Paul* to the *Thessalonians*,

By Henrie Smith.

Which Sermon being taken by Characterie, *is now published for the benefite of* the faithfull.

EX DONO Bibl. Bodl. DOUCE

AT LONDON,
Printed for Nicholas Ling.
1591.

SERMON

Vpon part of the 5. Chapter

of the first Epistle of Saint Paul
to the Thessalonians.

By Henrie Smith.

Which Sermon being taken by Characters,
is now published for the benefit of
the Reader.

AT LONDON,
Printed for Nicholas Ling.
1591.

19. Quench not the Spirite. 20 Despise not Prophecying. 21 Trie all things, and keepe that which is good. 22 Abstaine from all apparance of euill.

HAVING lately spoke of these words; *In all things giue thanks, & quench not the Spirite*: Touching the first, I shewed you, that it is an easier thing to obtaine of GOD, than to bee thankfull to him; for moe haue gone away speeders, than haue gone away thankers. Luke, 17. 17. Then how the wicked are beholding to GOD as well as the iust, & therefore it is said, that *the Sunne doth shine vpon the iust and the vniust*. Then how IACOB came not so bare to LABAN (when he brought nothing with him but his staffe in his hand) as man Gen. 19. 13

commeth into this worlde without
strength, or staffe to sustaine him,
which made the Apostle to aske:
What haue you which you haue not re-
1.Cor.4.7. *ceiued?* therefore. To teach man to
be thankfull vnto his Maker, he was
not made in *Paradise* the place of
ioy and happines, but being made
out of *Paradise* he was brought into
Gen.2.8. *Paradise*, to shew how all his ioy &
happines came from GOD, & not
from Nature, that he might knowe
where to bestowe his thanks. There-
fore DAVID to persuade all men
vnto thankfulnes, saith: *It is a good*
Psal.147.1. *thing and pleasant to be thankefull.* If
he had said, no more but *good*; all
which loue goodnesse were bounde
to be thankfull; but when he saith
not onely *good* but *pleasant* too, all
which loue pleasure are bound to
be thankful, & therfore as PETERS
mother in law, so soon as CHRIST
Mat.8. had healed her of a Feuer, rise vp
immediatly to minister vnto him: So
we so soone as CHRIST hath don
any thing for vs, should rise vp im-

medi-

mediatly to serue him. As ANAH when she had receiued a sonne from God, did consecrate him to God againe: so whatsoeuer we receiue of God, we must giue it to God againe: that is, Vse it to his glorie, & make it one of our meanes to serue him, for all things which we receiue in this life, are giuen vnto vs, lest we should want any meanes to serue God. I. Sam. 1.

Then because the Apostle requireth *thanks* for *al things*, I shewed you that he is not thankfull before God which thanks him only for his benefites, but he is thankfull in deede, which thankes him for his chastisement. It may be while the Lord giueth, many wil say: *blessed be the name of the Lord*; but when the Lord taketh away, who will say *Blessed be the name of the Lord*. There is one example then of PAVLES doctrine, which is: *in all things to giue thankes*. Ther is another example of PAVLS doctrine, which gaue *thankes* to GOD for his *rodde*; For an obedient childe doth not onely kisse the Iob. 1.

hand which giueth, but the rod that beateth.

After, ſpeaking of theſe words, *Quench not the Spirite*; I ſhewed you
Mat.3. that *the Spirite*, doth ſignifie the gifts of the Spirite: *the Spirite* in the 3. of MATHEVV is likened to *fire*, and therefore PAVLE ſaith well, *Quench not the Spirite*, becauſe fire may bee quenched.

Here I tooke occaſion to ſpeake of *zeale*, which is the fire of the *Spirite*, ſhewing you that GOD is pleaſed with *zeale*, as men are pleaſed with *loue*. But as CHRIST did bap-
Mat.3.11. tiſe with fire; ſo IOHN did baptiſe
Act.2. with *water*: and, as the HOLIE GHOST deſcended with *fire*; ſo he did deſcend with a *winde* that cooleth *fire*, ſhewing, that our *zeale* ſhould bee a temperate *zeale* as our Maſters was. ESAIAH was com-
Eſa.58.2. maunded to *crie*, but not to *roare*; the IEVVES might not gather too
Exo.16.18 much *Manna*, no more than they might gather too little: as there is a meaſure in *knowledge*, ſo there is a

mea-

measure in *zeale*; that is, bee zealous according to discretion, as PAVLE saith, *Bee wise according to sobrietie.* Rom.12.3. The Disciples were commended for their *zeale*, when they left all to followe CHRIST: but CHRIST reproued them for their *zeale*, when they would pray for fire from heauen to consume the SAMARITANES. Luk.9.55. Therefore *zeale* and *discretion* vnited togeather, are like the two Lions which supported the throne of SALOMON; and hee which hath them both, is like MOYSES for his mildnes, and like PHINEAS for his feruencie: therefore as wine is tempered with water, so let *discretion* temper *zeale*. But I neede not bring water, to quench that fire which is out alreadie, I would rather I could say of you, *you are too zealous*, as PAVL tolde the ATHENIANS they were *too superstitious*. But our sickneſſe is not a hot sickneſſe but a colde sickneſſe; the hot bodie is distempered, but the colde bodie is dead. 1 King.10. 20. Act.17.22

Then I shewed you, how *the Spi-*

wit is quenched: as a man doeth quench his reason with ouermuch wine; and therefore we saye, when the wine is in, the wit is out; because before he seemes to haue reason, and nowe he seemes to haue none: So our *zeale* and our *faith*, and our *loue* are quenched with sinne. Euerie vaine thought, and euery idle worde, and euerie wicked deede, is like so manye droppes to *quench the spirite* of GOD: Some *quench* it with the busines of this worlde: some *quench* it with the lustes of the flesh: Some *quench* it with the cares of the minde: Some *quench* it with long delaies: that is not plying the motion when it commeth, but crossing the good thought with badd thoughtes, and doing a thing when the spirit saith, *do it not*: As ACHAB went to battaile after he had consulted with the Prophet: therefore PAVLE saith; *Grieue not the spirite*, Eph. 4. 30. shewing that the Spirite is often grieued before it be quenched, and this is a principaly to be remembred

that

but when a man beginnes to grieue and checke, and persecute the Spirit, lightly he neuer ceaseth vntill he hath quenched it; that is, vntill he seeme to haue no spirit at all, but walke like a lumpe of flesh.

After *Quench not the Spirite*, followeth *Despise not prophecying*: In the ende of this Epistle PAVLE speaketh like a father which is come to the ende of his life, who because he hath but a while to speake, heapeth his lessons together, which he would haue his sonnes remember, when hee is gone: so PAVL as though hee were set to giue good counsaile, and had no leasure to speake that he would, sendeth the THESSALONIANS a briefe of his minde, which their meditation should after amplifie and expound vnto them: His first aduise is, *quench not the Spirite*: that is, When a good motion commeth, welcome it like a friend, and crosse it not with thy lusties: for lustes are enemies to the benefite of the soule.

The

The ſecond Admonition teacheth how the firſt ſhould be kept, *Deſpiſe not Prophecying*, and *the Spirite* will not *quench*, becauſe *propheeying* doth kindle it.

The third Admonition teacheth how to make fruite of the ſecond, *Try the doctrines* of them which prophecie, and thou ſhalt not beleeue errour for truth, but holde the beſt.

The fourth Admonition is the ſum of all, and it commeth laſt, becauſe it is longeſt in learning, that is, *Abſtaine from all apparance of euill.* This is the ſumme of all, for he which can *abſtaine* not onely *from euil*, but from the *apparance of euill*, is ſo perfect a man, as can bee found in this ſinfull life.

Place all theſe together, and it is as if PAVLE ſhould ſay, *Quench not the Spirite by deſpiſing of Prophecying, neither deſpiſe Prophecying becauſe all doo not Prophecie alike*; but rather when you heare ſome preach one way, and ſome another; when you ſee ſome follow him, and others fol-

lowe

ve him, doo you trie the doctrines
y the Scriptures, as the men of *Be-*
a did, & choose that which is best, Act. 17. 11.
nd soundest, and truest, hauing al-
ay such an eye to the *Truth*, that
ou *abstaine from all apparaunce of er-*
our; so iealous the Holie Ghost
ould haue vs of our *faith*, that wee
e no Article vpon our *Religion*, but
hat which is an vndoubted *truth*;
s MOYSES did nothing in the Ta-
ernacle, but that which was shew-
d in the patterne set downe before
im.

The occasion of these Lessons,
emes to come of this; that there
ere some among the THESSALO-
IANS as there be among vs which
id forsake all religion, because the
reachers did not agree, or because
he liues of Professors giue some of-
ence, therefore PAVL sheweth that
here is no cause, why they should
islike the Word for the Preacher;
r why they should despise *Religion*
r the professour, because the *Word*
& the *Religion* is not theirs: for they

can

can no more be polluted by them than God. Then he concludeth, that seeing it is necessarie, that there shal be alwaies errours and heresies, to *trye* vs; we should also *trye* them, and thereby be prouoked so much the more from errour or heresie, that we abstaine euen from *the appearance* thereof, least we fall into the sinne; this is the scope of these wordes.

Despise not Prophecying. This admonition is as it were the keeper of the former: for by *prophecying the spirite* is kindled, and without *prophecying, the spirite* is quenched, and therefore after *Quench not the spirit*, PAVL saith *Despise not prophecying*; shewing, that as our sinne doeth *quench the Spirite*, so *Prophecying* doeth kindle it: This you may see in the Disciples that went to EMAVS: of whome it is saide, when CHRIST preached vnto them out of the Lawe and Prophetes, *their Spirite was so kindled with his propheeying, that their heartes waxed hoat within them.* Luk. 24. 32.

This

his you may see againe in SAVLS
essengers, which were sent for 1.Sam.19.
DAVID, whe they came among the 20.
ophets and heard them prophe-
e, their Spirite was so kindled, that
ey could not chuse but prophecie
lso: in so much, that when SAVL
ame after himselfe, and hearing the
rophets, as they did, the Spirite
ame vpon him likewise, & he pro- 1.Sam.19.
hecied too, whereupon it was said: 23,24.
SAVL *also among the Prophets?*
his is no maruell that the spirite of
an should be so kindled and re-
ued, and refreshed with the *word*,
or the *word* is called *the foode of the* Heb.5.
ule: take away the worde from the
ule and it hath no foode to eate,
s if you should take foode from the
odie, the bodie would pine: And
erefore SALOMON saieth, *with-* Prou.29.18
ut visions the people perish: that is,
ithout *Prophecying* the people fa-
ish. Therefore, he which loueth
s soule, had not neede to *despise*
rophecying, for if he despise *Pro-*
hecying, then verily hee famisheth
his

his owne soule, and is guiltie of her death.

The Apostle might haue said, *Loue Prophecying*, or *honour Prophecying*: But why doth hee forbid, to *despise Prophecying*? Why did CHRIST say *the poore receaue the Gospel*, but to shew that the rich did contemne it? Why doth PAVLE say: *I am not ashamed of the Gospel*, but to shew that manie are ashamed of it? Euen so he saith *Despise not Prophecying*, shewing that the greatest honour we giue to Prophets, is not to despise them: and the greatest loue which we carie to the Word, is not to loath it: If wee doo not despise the Preachers, then we thinke that we honor them inough; and if we doo not loath the Word, then we thinke that we loue it inough: therfore the Apostle saith *Despise not Prophecying*, for *Honour prophecying*.

Mat.11.5.

Rom.1.16

Prophecying heere dooth signifie Preaching, as it dooth in *Rom.* 1.14. Will you knowe why Preaching is called *Prophecying*? To adde more

Rom.1.14.

honor

honor and renowme to the preachers of the Word; to make you receaue them like Prophets, and then CHRIST saith you shall haue a prophets reward: that is, not such a reward as you giue, but such a reward as God giueth. Mat.10.41

Lastly if you marke, PAVLE saith not, *Despise not* Prophets, but *Prophecying*; signifying, that from the contempt of the Prophets, at last we come to despise *Prophecying* too, like the IEWES when they were offended with the Prophet, charged him to *prophecie no more*. Therefore as CHRIST warned his Disciples, to beare the Scribes and Pharisies, although they did not as they taught, so PAVLE warneth the THESSALONIANS, that if anie Prophets among them doo not as they teach, and therefore seeme worthie to bee despised like the Scribes and Pharisies: yet that they take heede, that they doo not *despise Prophecying*, for the Prophets. Ier.11.21. Mat.23.3.

Because the Preachers are despi-

sed

sed before the worde be despised: therefore we will speake first of their contempt. CHRIST asked his
Mat.16.13 disciples *what they thought of him?* so I would aske you what you think of Preachers? is he a contemptible
2.Cor.5.20 person which bringeth the imbassage of GOD? which hath the
Reuel.1. 20. name of an Angell, & all his wordes are messengers of life? is hee a contemptible person? Prophets are of such accompt with GOD, that it is saide: *GOD will do nothing before*
Amos.3.7. *he reueale it vnto his Prophets*, so *Prophets* are as it were Gods counsellers. Againe, *Kings*, *Priestes* and *Prophets* were figures of CHRIST, all these three were annointed with oyle, to shewe that they had greater graces than the rest, but specially the *Prophets* are called *men of*
1.Kings. 13.1. *God*, to shewe that all which are of GOD wil make much of *Prophets*
1.Cor.14. 34. for Gods sake, therefore women are forbidden to take vpon them to prophecie, least that noble calling should become vile and despised, by

such

such vnskilfull handlers of it. Therefore when the Prophet ELISHA would send for NAAMAN the leaper to come vnto him, these were his wordes: NAAMAN *shall knowe that there is a Prophet in* ISRAEL; as though all the glorie of ISRAEL were chiefely in this, that *they* had Prophets and *other* had none. Therfore, when this Prophet was dead, IOASH the King came vnto his corse, & wept ouer his face, & cryed: *O my Father, my father, the charet of Israell & her semen of the same:* shewing, that the Charlots and horses, & souldiers do not so safegard a citie, as the Prophets which teach it, and pray for it. How ioyfull and glad was LYDIA when shee could draw PAVL and SILAS to her house: *If you thinke me to be faithfull come to my house*: shewing that neuer any guestes were so welcome to her house before. How tender was the SHVNAMITE ouer ELISHA, that shee built an house to welcome him and to keepe him with her, thinkes

2. King. 5. 8

2. King. 13. 14.

Act. 16. 15.

2. King. 4. 10.

all the places in her house too bad for him, shee built him a newe roome, and made him stay.

How much did the GALATHIANS make of PAVL, that he saith *They would pull out their own eyes to do him good*? So once a Prophet was esteemed like a Prophet, and hath hee bid you despise them nowe, which bad you to honour them before? Nay, PAVL chargeth vs to receiue our teachers, as he was receiued himselfe, saying: *Hee which laboureth in the worde is worthie of double honour*: That is, the Preachers (after a sort) are as well to be honoured as the ruler.

Gal.4.15.

1.Tim.5.17

AARON and MOYSES were brethren. If AARONS *Urim* and *Thum* would haue serued: MOYSES rodde & staffe shoulde not haue needed. But when the tongue could not perswade, then the rodde did compell.

Exo.28.30

AS PAVL sheweth the THESSALONIANS, how the Preachers of the worde should be honoured, so

he teacheth the PHILLIPPIANS how to honor their teachers, saying: *Receiue him in the Lorde with great gladnes, and make much of such:* that is: shew your selues so glad of him, *that he may be glad of you*. Haue you need to be taught, why *Paul* would haue you make much of such, Because they are like *Lampes*, which consume themselues to giue light to other: so they consume themselues to giue light to you, because they are like a *Hoone* which clocketh her chickens together from the Kite: so they clocke you together from the Serpent; because they are like the *Shout* which did beat downe the walles of IERICHO; so they beat downe the walles of sinne, because they are like the fierie *Piller* which went before the *Israelites* to the *land of Promise* for they goe before you to the *land of promise*; because they are like MOSES, which stept beweene the plague and the people, because they are like *good Andrewe*, that shewd his brethrē the *Messias*, Phil. 2. 29. Iosu. 6. 20. Exo. 13. 20. Iohn. 1. 41.

so they call you to see the MESSIAS, and therefore make much of such. If wee should make much of Prophets, how much should wee make of *prophecying*? If wee should loue our instructers, how much should wee loue instruction?

Iohn 1.41.

SIMEON keeping in the Temple met with CHRIST, so many hearing the word haue met with knowledge, haue met with comfort, haue met with peace, haue met with saluation, but without the word neuer any was conuerted to GOD, therefore whensoeuer the word is preached euery one may say to himselfe as the Disciples saide to the blind man: *Be of good comfort hee calleth thee:* Be of good comfort the Lorde calleth thee, But when the word is not preached, then euery man may say to himselfe, *Beware the Diuell calleth thee.* When the Prophets went from IERVSALEM, then sword and famine, and pestilence, and all the plagues of God rayned vpon them, euen as the fire came vpon SODOM

Luke 2.28.

Mar. 10.49

Gen. 19.

so

so soone as LOT was gone out.

There be two trades in this land, without which the Realme can not stand, and one is the Queenes souldiers, and the other is the Lordes souldiers, and the Lordes souldiers are hardly vsed like the Queenes souldiers; for from the Merchant to the Porter, no calling is so despised, so contemned, so deryded, that they may begg for their seruice: for their liuing is turned to an almes; one saith MOYSES is *quis*: that is, the Magistrate is some bodie: but AARON is *quasi quis*: that is, the Minister is no body, because no bodie is despised like him. *Receiue a Prophet in the name of a Prophet*; nay, receiue a Prophet in the name of an enimie, as AHAB receiued ELIAH, *Art thou here mine enimie?* If PAVL had liued in our dayes, hee would not haue saide, *Despise not the Prophets*, but persecute not the *prophets*: for he should haue seene, not onely despisers of the Prophets, but mockers of them; not onely mockers

1 King. 21. 20.

but slaunderers of them; not onely slaunderers, but hunters, biters, and smiters of them. *Charme the charmer neuer so sweetely*, let his song be neuer so pleasaunt, yet manie Adders are readie to stop their eares, and to stop his mouth; like a Bird which is smitten in her song, of the Archer whome shee singeth vnto; euen as SAVL let his speare flie at DAVID while he played vppon his harpe to solace and comfort, and driue the euill spirite from him. Once they did builde houses for *the Prophetes* like the *Shunamite*, but now they take their houses from them, and thinke they doo GOD good seruice when they make them, and theyr wiues, and their children, and theyr seruants beggars. Once PAVL said to TIMOTHIE, *Let no man despise thy youth*: shewing, that Preachers should not be despised for their *youth*; but nowe they despise the young Prophets & the old too with great contempt.

1.Sam. 19. 10.

2.Ki.4.10.

1.Ti.4.12.

How is the *double honour* tourned to

to ſingle honour? Nay, how is our *honour* tourned to diſhonour. *If I be a maſter* (ſaith GOD) *where is my* Mal.1.3.
feare? So, if webe *Prophets*, where is our *Reuerence?* Dooth not the contempt of *Prophetes* crye vnto GOD, as well as *the bloud of* A- Gen.4.10
BEL?

When the Meſſengers which were ſent vnto the *Vineyarde* for *fruites*, were beaten of them which ſhould haue laden them, then it is ſaid, that *the Lord of the Vineyarde waxed wroth, and ſaid, that hee would* Mat.21.43.
let the Vineyard vnto others, which ſhoulde yeelde vnto him the fruites thereof.

The meaning of this Parable is this, that when the Preachers and Teachers which CHRIST ſendeth to his Church for fruites, are abuſed and perſecuted or contemned and ſcorned by thoſe whom they (by him appoynted) doo call vnto the heauenly banket; then will he remooue the glorie of their *Light*, and the ſweet comfort of *his Goſple* to others

which will yeeld him the fruits thereof. Therefore what may those feare which haue vſed CHRISTS Ambaſſadours, as AMMON vſed DAVIDS Ambaſſadors. IERVSALEM is left without one Prophet, becauſe ſhe deſpiſed them. SODOM was burned becauſe ſhe deſpiſed LOT: and the whole world was drowned becauſe it deſpiſed NOAH. And are not theſe examples written for our warning.

2 Chro. 10.4.

The time came when SAVL ſought for a Prophet, and GOD woulde not aunſwere him by Prophets, becauſe he had deſpiſed his Prophets before, ſo the time commeth, when you ſhall aske, *Where is the Seer*, and they ſhall ſay, he is *rapt* away like ELIAS, a Prophet was amongſt vs, but when he was deſpiſed in IERVSALEM, he was ſent to NINEVEH, *is not iudgement begun alreadie?* doth not the Goſpel ſtand at the dore, as if ſhee were readie to take her leaue? are wee not come from deſpiſing of Prophets, almoſt

1 Sam. 28. 6.

2 King. 2. 2.11.

to

to the despising of prophecying too, Doo not many walke in the streetes, while wee preach in the Temple?

The beastes came to the Arke to saue themselues, and men will not come to the Church to saue themselues. But wee may cry vnto them as the children did vnto their fellowes in the market: *Wee haue pyped vnto you & you would not daunce. Wee haue lamented vnto you, and you would not mourn.* Some come to heare vs, but they come as *Naaman* came to *Elisha*, when the Prophet had told him what hee should doe, hee mocked him for it, and thought that he knew a better way than that himselfe. So they come to heare vs, but they thinke they can teache vs. But they must remember that *Paul* saith: *God hath chosen the foolish to confound the wise*. Therefore, if they thinke themselues wise, let them thinke vs these fooles whome God hath chosen to confound them. For although at all other times wee are as plaine and simple as *Iacob*, yet at this

Gen. 7. 9.

Mat. 11. 17

2 King. 5. 11.

1. Cor. 1. 27

this time wee haue a promiſe, and it is giuen to vs for your ſake, to ſpeake ſometime that which wee conceiue not our ſelues, becauſe the houre is come when God hath appointed to call ſome of you, as he hath done ſome of you before: therefore as the Princely ſpirite came vppon SAVL when he ſhuld reigne, to teach him how he ſhould rule; ſo the Prophetical ſpirite commeth vpon Teachers when they ſhould teach, to teach them how they ſhould ſpeak: therefore as CHRIST was content to be baptiſed of IOHN, ſo be you contented to be inſtructed of vs; that if we be more ſimple than you, the glorie of GOD may appeare more in conuerting you by vs.

Hath not this deſpiſing of the preachers, made the Preachers almoſt deſpiſe preaching? The peoples neglect of the Prophets, hath made the prophets neglect *Prophecying*. The Diuell ſtirres vp this careleſnes in mens hearts, to the intent our ingratitude may moue the Lord to take from

vs

vs as from the IEVVES both our *Prophetes* and our *Prophecying*, and ſo leaue vs to a ſenſeleſſe ſecuritie that moſt commonly forerunneth deſtruction.

What mooueth ſo manie that would put their hãds to the plough, and ſtudie diuinitie, looke backe to lawe or phiſicke, or trades, or anie other thing, rather than they wil enter into this contemptible calling, but onely the conſideration of our contempt and beggerie? And *is not the Arke then readie to depart from* ISRAEL? Now if you will knowe, what makes *Prophets* and *Prophecying* deſpiſed more fully, you may ſee firſt in *Ieroboams* Prieſts, it is ſaid that *Icroboam made Iſrael to ſinne*, that is, *Ieroboam* made *Iſrael* to contemne religion, becauſe *he made Prieſts of the baſeſt of the people*, therefore they which make *Prieſts* like *Ieroboams Prieſts* make the people contemne the Prieſts and Religion too. 1 King. 15. 26. 1 King. 13. 33.

Why might none carrie the Arke of the couenant but the Leuits? Deut. 10. 8

was

was it not leaſt the Arke which is a ſigne of GOD ſhould be deſpiſed, therefore none ſhould meddle with the Word, which is, *the Lawe of God*, but they which are fit, leaſt they make it deſpiſed.

The ſecond thing which makes *Prophets* and *Prophecying deſpiſed*, is the rudeneſſe and negligence of thē, which are able to doo well in their Miniſterie, and yet doo contrarie. 1Sam.2.17. It is ſaid of *Hophni* and *Phineas* that by their corrupt ſacrificing, they made the people abhorre the ſacrifices: ſo, manie by their ſlubbering of the Word (for want of ſtudie & meditation) doo make men thinke that there is no more wiſedome in the Word of GOD, than they ſhewe out of it. There is a kinde of Preachers riſen vp but of late, which ſhroud and couer euerie ruſticall and vnſauerie, and childiſh, and abſurde Sermon, vnder the name of the ſimple kinde of teaching, like the Papiſts Prieſts, which make *Ignorannce* the *Mother of Deuotion*: but indeede to preach

preach ſimply, is not to preach rudely, nor vnlearnedly, nor confuſedly, but to preach plainly and perſpicuouſly, that the ſimpleſt that dooth heare may vnderſtād what is taught, as if he did heare his name. But if you will knowe what makes manie Preachers preach ſo barely & looſely and ſimply? It is your owne ſimplicitie which makes them thinke, that if they goe on, & ſay ſomething, all is one, and no fault will be found, becauſe you are not to iudge in nor out: and ſo, becauſe wee giue no attendance to doctrine as PAVL teacheth vs. Yea, it is almoſt come to paſſe, that in a whole Sermon, the heater can not picke out one note more than he could gather himſelfe: In the 48. of IEREMIE, there is a curſe vpon them which doo the buſines of the Lord negligently: truely I can not tell whome the Prophet meaneth. Theſe woulde not haue *Prophetes* and *Prophecying deſpiſed*, and yet they are a meanes to make both deſpiſed themſelues. Mat. 4.

The

The last thing which makes *Prophets* and *Prophecying despised*, is the diuersitie of minds, while one holds one way, & another another way, some leaue all and will be of no religion vntill both parties agree; as if a patient should pine himselfe and eate no meate at all, because one Phisitian saith, that this meate will hurt him, and another saith that that meate will hurt him: these are the the three enemies which make vs, and our labours so vulgarly despised.

Micah.7. Now what shall wee aunswere to our *Despisers*? *Reioyce not against me, O my enemie* (saith the Church) *for I shall be praised*: so, *Despise not the Prophets*, O ye *Ismaelites*, for they shall be honoured.

Act.5.3. PETER saith to *Ananiah* and *Saphira*; *You haue not lyed vnto man, but vnto GOD: for you haue not despised man, but GOD.* For so our Sauiour

Luke.10. 16. CHRIST saith, *Hee which despiseth you, despiseth me; and hee which despiseth me, despiseth him that sent mee.*

When

When Sathan ſlew IOBS ſeruants, his malliee was againſt IOB: ſo when you *deſpiſe* GODS ſeruaunts, your preſumption is againſt GOD; for *that which you doo vnto them* (ſayth CHRIST) *you doo vnto mee.* VVhy then, if they *deſpiſe* CHRIST, they ſhall be *deſpiſed* of CHRIST: for he told *Saul*, that *he ſpurned againſt the pricke*: that is, he ſpurned againſt that, which would ſpurne againſt him. Therefore, if you giue vnto CHRIST when you giue vnto the poore. And if you honour CHRIST when you honour his Prophets; as you giue vnto the poor for CHRIST his ſake: So deſpiſe not the Prophets for Chriſtes ſake: if for all this wee muſt be deſpiſed ſtill, then this is our remedie, PAVL ſaieth: *Whatſoeuer wee are to you, yet wee are a ſweete ſauour to God, both in them which are ſaued, and in them which periſh*, That is though we bring him word that you will not come to the banquet, yet wee ſhall be welcome without you, and ſo much of that.

Iob. 1. 16.

Mat. 10.

2. Cor. 2. 15

After

After *Despise not Prophecying*, followeth, *Trie all things:* as if he should say; *Despise not Prophecying*, lest you beleeue error for truth, for as among rulers there be bad rulers, so among *Prophets*, there bee false Prophets. This made Christ warne his Disciples to beware of the leauen of the Pharises, that is of their false doctrine: This made IOHN say *Trie the Spirites*; and therefore we reade in the 17. of the *Acts*, how the men of *Berœa* would not receiue PAVLS doctrine before they had tried it, and howe did they trie it? It is saide that they *Searched the Scripture*, this is the way which PAVL would teach you to trie other euen as he was tried him selfe, wherby you may see that if you vse to reade the Scriptures, you shall be able to *trie all doctrines*, for *the word of GOD is the touchstone* of euerything, like the *Light* which GOD made to illuminate all his creatures, so is the Scripture to decide all questions, euery doubt must come to the worde and all controuersies must bee ended

Mar.8.25.

1 Iohn 4.1

Act.17.11.

Gen.1.2.

ded at this tribunall: the Scripture
muſt ſpeak, which is right, & which
wrong: which is trueth, & which
errour: and all tongues muſt keep
ſilence to heare it. So GOD hath
appointed that the Iudge of our
controuerſies, which hee ſaith in
the 12. of IOHN, *ſhall iudge vs in*
the laſt day. Iohn.12.48

Here a man may aske, if it be ſo,
that God woulde haue vs trye all
our religion by the Scripture, and
not by Fathers, nor by doctours, nor
by Councels, nor by Angell, nor by
Pope: How then doe the Papiſtes
ſaye, we muſt beleeue as the Church
beleeueth, and neuer looke into the
Scripture whether our teachers ſaye
as GOD ſayth, but take it vppon
their credite, as a blinde man eateth
his meate: a man trieth his horſe
which muſt beare him, and ſhall he
not trye his faith which muſt ſaue
him?

PETER ſaith: *Let euery one be*
able to giue a reaſon of his faith. Is this

a reason to saye, I beleeue so, because ROOME beleeueth so; or rather because the Word of GOD dooth teach me so? It will not be an auailable aunswere for them which dye in heresie, superstition or blindnesse, to say, the Priestes taught vs so: no more than it serued the first woman EVE to say, the Serpent taught her so: for GOD saith, *Bee not deceiued*, neither by Serpent, nor by Prophet, nor by Angell: Therefore I conclude with the Apostle PAVLE, *Despise not Prophecying*, least the Gospel bee taken away from you; and yet *trie Prophecying*, least you receiue errour for truth, and mens dreames for doctrine.

Gen.3.13.

As wee are to trye doctrines, so PAVL would haue vs to *trye our thoughtes* and *speaches*, and our *actions*: therefore hee saieth: *Trye all things*. Hee doeth not bid vs take a taste of all sinnes and vanities, as SALOMON did, to trye them, for they are tryed alreadie: but that wee

should

ſhould ſet the worde of GOD alway before vs like a rule, and beleeue nothing but that alone which it teacheth, loue nothing but that which it preſcribeth, hate nothing but that which it forbiddeth, and doo nothing but that which it commaundeth: and then wee *Trye all things* by the *Word of GOD*. As the *Eunuch* ſayd, *How ſhoulde I vnderſtand without an Interpreter?* ſo thou maiſt ſay, how ſhould I *trie* without the *Word*, which is, *the touchſtone of good and euill*. Act. 8. 31.

Now, when wee haue tryed by the worde of God, which is trueth, and which is errour: which is light, and which is darknes: what ſhould wee doe then? *Keepe that which is beſt*, That is: Staye at the trueth, ſtaye at the light, as the Wiſe men that followed the conduction of the bright ſhining ſtarre from the Eaſt, ſtayed when they came to CHRIST. Mat. 2.

Wee muſt keepe and holde faſt

the trueth, euen as a man gripeth a thing ſtrongly with both his hands: that is, defend it with thy tongue: maintaine it with thy purſe: further it with thy labour, in danger, & trouble, and loſſe, and diſpleaſure: come life, come death; thinke alwayes, as CHRIST did ſeale the trueth of his promiſe with his bloud moſt precious, ſo thou muſt ſeale the trueth of thy profeſsion with thy deareſt bloud, elſe is it apparant thou doeſt not keepe it but let it go. Wel therfore doeth PAVL put *trye* before *chooſe*; for he which in choiſe of all things firſt tryeth, may after his trial chooſe the beſt. But he which chooſeth before he trye, takes oftentimes the worſt ſooner then hee doeth the beſt.

And in this was exceedingly manifeſted the notable deceit of Satan by his inſtruments the Popiſh prieſts in the daies of ignoraunce; who, becauſe the people ſhould take ſuperſtition before Religion, woulde neuer

uer let them haue *the touchstone of the Word to trie* their doctrines, but kept them from the Scripture, and lockt it vp from their vnderstanding in an vnknown tongue, which they could not skill of, least they should trye their teaching, as the men of *Berœa* tried the wholesome doctrine of S. PAVLE: and by their sleights making al their Religion a craft, as men call their trades; for in no deceinable trade (how full of falshood soeuer) could more deceipt bee harboured than in theirs. Therefore, as IOSIAH reioyced in his time that *the booke of GOD was found againe*; so wee may reioyce in these dayes that the booke of GOD is found againe: for when the people might not read it nor heare it, it was all one to them as if they had (for so long time) vtterly lost it. Act. 17.

After this precept of the Apostle, *Trye all things and keepe the best*: hee addeth: *Abstaine from all appearance of euill*, as if hee should saye: that is

like to be best which is so farre deuided from euill, that it hath not so much as the *appearance of euill*, and that is like to be trueth which is so farre from errour, that it hath not the shewe of errour, whereby hee shieweth, that nothing shoulde bee brought into the Church, or added in matters of faith and doctrine to our Religion, but that which is agreeable and consonant to the vndoubted truth, and vtterly without suspition of errour. It is not inough to be perswaded of our faith, but we must be assured of it: for our Religion is not built vppon wauering and inconstant doubtes, but vppon most assured and certaine knowledge.

Here we may meruaile why PAVL biddeth vs *Abstaine from all appearance of euill*, because it is apparant, that sinne, and heresie, and superstition are hypocrites: and common experience approoueth, that sinne hath the appearance of vertue, and

heresie

hereſie hath the appearaunce of Truth, and Superſtition hath the appearance of Religion: but let our wonder herein be thus anſwered: By this the Apoſtle doeth note, that there is no ſinne nor hereſie, nor ſuperſtition; but if the viſour or vaile be remoued, or rather taken away from it, which maketh it ſeeme vertue, or trueth, or Religion; It will appeare in the right nature to be a ſinne, and hereſie, and ſuperſtition, though at the firſt ſight the maske or viſour do make it ſeeme none: becauſe it couers the euill, like a painted Sepulchre vpon rotten bones.

Hereby we are taught prudently to iudge of all thinges as they are, and not as in outward appearaunce they ſeeme to be: and as wee drawe aſide the curtaine before we behold the picture: ſo we muſt remoove (to auoyde our owne preiudice) all opinions and ſurmiſes, and then behold the thing naked as it is, if we determine to knowe it indeede: for truth

needes no colours to make it glorious.

Heere I might admonish them which seperate themselues from our Church, in such manner as Saint PAVL admonisheth all men, when he saith: *examine whether you be in the faith*; so examine whether you haue *the shewe of errour*. Hath it not *the shewe of errour*, to broach a Religion which was neuer heard of before these late yeares? Hath it not *the shewe of errour* to retaine an errour which the Author himselfe voluntarily hath recanted; euen as ye would sucke vp with greedines the dogges vomite?

Hath it not *the shewe of errour*, to affirme that those preachers may in no wise be heard, which (by their owne confessions) haue first conuerted and painfully brought them to the knowledge of God, and daily conuerteth others.

Hath it not *the shewe of errour*, to affirme: that the Lordes Prayer

may

may not be vſed as a lawful Prayer, which for the excellencie of Chriſtian petition, and without any controuerſie (for any thing that wee or they can read) was ſo vſed from the beginning?

Hath it not the ſhewe of errour, to ſaye: that no man may vſe any ſet prayer, ſeeing there be manye prayers and Pſalmes, and bleſsings, and thankeſgiuings in the Scripture which were vſed in that forme?

Hath it not the ſhewe of errour, to affirme, that we haue no Church, and yèt to graunt that our Martyrs which dyed in the bloudie perſecution of tyrannous Poperie, were true members of the Catholike Church?

Hath it not the ſhewe of errour, to affirme: that two or three maye excommunicate all the reſt without a Miniſterie, ſeeing the Paſtor is the mouth of the Church?

Hath it not the ſhewe of errour, to affirme: that the Church of Chriſt was neuer inuiſible before this age.

and

and that it is such a small flocke, as their number is: and that it hath set foote no where but in *England*?

Hath it not the shewe of errour, to holde that for sound and good Religion, which is altered euerye day; adding and detracting, as though a man should make a Religion of his owne inuentions, changing and altering so fast as new conceites come into his idle braine?

Let them thinke that PAVL saith vnto them: *Be wise vnto sobrietie*, and suspect that construction which your selues deuised: For SALOMON saith, *There is an errour vpon the right hand as well as vpon the left*, that is, as I may call it: The zealous errour. And if this be not that errour of zeale, I knowe none at all in this lande.

Rom. 12. 3

Pro. 4. 27.

Yet shall I not saye, that we haue not the shewe of euill too? Naye, I woulde that wee were but in the shewe thereof. I may not call euill good, no more than I may call good euill,

euill, and therefore let vs pull the Beame out of our owne eyes, as wee would pull out the Moate out of other mens. Let vs amend our sins, and then boldly reproue others.

If PAVL would haue vs abstain from euerie appearance of euil, sure hee woulde haue vs abstaine from heresie and hypocrisie, and not to surfet with the blessings of peace, and then saye: it was neuer merrie worlde since this newe Religion came vp; not to pretend conscience in not comming to Church, and haue no conscience in oppressing the poore, and vndoing the fatherlesse and widdowes.

Antichrist and all his shauelings, (thankes be to GOD) are meetly well rooted out from amongst vs, yet his taile (I feare mee) remaines behinde in the heartes of a number, which liuing amongest vs like men of another Nation, are an ill fauour vnto vs, as the remnant of the CANANITES were vnto the IEVVES. Numb. 33. 55.

GOD

GOD charged his people of Israel, to roote out all the inhabitants of Canaan; yet they spared some, as Saul (disobeying the voice of the Prophet) spared Agag, but that remnaunt hindered theyr peace, and neuer suffered them to be in quiet; for they were goades in their sides, and prickes in their eyes; it is with vs likewise to bee feared, that the remnaunt of Canaan, which now contemene *Prophets*, wil be a meane to pull downe *Propheeying*. But let vs applie this doctrine of the Apostle to the kindling of the spirite in all feruencie of zeale, and mildnesse of loue: not deferring to imbrace grace when it is offered, lest by delay the spirite bee quenched: and let vs reuerence Prophetes and *Propheeying*; for despisers, and mockers, may (in their scoffings) mocke at *Elisha*, but the reward of theyr enuie, is a deuouring ende. Neither let vs forsake the *Word* for anie inuention of man, but *trie all things* by

2. King. 2. 23, 24.

the

the touchstone of the Scriptures, indeuouring to auoide all occasion of offence, and to holde of that foundation which is best and soundest, and not to be moued: Beseeching him that hath taken the guil of *Antichristian* errour and superstition away, to take away also the appearance of the same.

FINIS.